

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, JULY 6, 1916

NEW SERIES, VOL. XVIII, NO. 27

Dr. Brough, coming governor of Arkansas, is in demand as pulpit supply.

The meeting at Bomar avenue church, Vicksburg, in which Pastor Metts was assisted by J. P. Harrington, resulted in fourteen additions to the church, about half of them by baptism.

Mrs. Hetty Green, said to be the richest woman in the world, died in New York last Monday. She was said to have been worth anywhere from twenty to a hundred million. She took with her only what she had used for others.

Prof. McAllister, alumnus of Mississippi College, who has taught mathematics in Ouachita College for nine years, part of which time he was dean of the college, has resigned his chair and severs connection with the college.

The Russian congress, lower house, has passed a bill making permanent the prohibition of any drink containing more than one and one-half per cent of alcohol. It is thought the upper house will approve and the Czar will sign it.

Mr. T. J. Hewett, of McComb, has offered as a gift to the State, 200 acres of land to be used for a tuberculosis hospital provided for by the recent legislature. He is the father of Representative F. D. Hewett and Rev. W. A. Hewett.

The Crystal Springs Chautauqua opens July 20th and continues to August 2nd. This has for many years furnished an attractive outing for a large territory. The program this year is very inviting. Full announcement will be made in another part of the paper.

The Louisiana brethren have arranged for five Bible Schools from July 3rd to July 7th, at Gibbsland, Rayville, Leesville, Winnfield and Oakdale. These are for preachers and other workers. Our ex-Mississippian, L. D. Pósey, leads at Winnfield.

The Democratic nominee for governor of Florida, S. J. Catts, is a Baptist preacher who never got over \$100 a month salary, who was opposed of course by the Catholics and the liquor people. He is pledged to appoint to office no man who drinks, no Roman Catholic, no unmarried man where a married man can be had. He had no paper in the State to support him, but it seemed the people wanted him.

Missionary E. M. Louthan writes to Southern Baptists, "Oh, that you could every one see the needs of our mission fields as we missionaries see them, and that we would all get the vision of the great possibilities if we would turn the money, which is entrusted to us, into channels of service for the Lord. Come, my brethren, let us measure up to this opportunity to efface the debt of our Foreign Mission Board, so that we may be enabled to carry on the work of bringing in the kingdom through the world. The Lord loveth a cheerful giver."

It is a joy to follow our ex-Mississippians in their successful work in other states. Rev. A. H. Mahaffey, recently in Meridian, now at Newton, Ala., says, "I am glad every week when The Record comes. Somehow I get homesick occasionally, but The Record comes as good tonic every week and helps to keep me cheerful. My work is moving on nicely here at Newton, Ala. I find the folks congenial and ready to be led to greater things. The school here is an inspiration to me. Hence, I try to do my best every time that I get up before my folks."

The editor of the Religious Herald is among the few who seem to wax hot at some of the brethren who interpose the Scriptural inhibition against women's speaking in mixed assemblies. This absentee brother speaks of the sisters saying "a word or two" at Asheville. "It was a good deal like the 'just a word' of some brethren who 'didn't want to make a speech.'" The dear brother also seems as unfamiliar with the Bible teaching on this subject as with what was done at the convention. He thinks that the prohibition is as much against women speaking to women as to men. One has to read the Scripture only once to see that men are distinctly named as the ones to whom the women should not speak. It might clarify the minds of a good many to read just what the Bible says about it. See I Cor. 14:34 and I Tim. 2:11-14. We have no desire for disputation and can only dismiss the subject with what Paul said about it, "If any man seemeth to be contentious, we have no such custom, neither the churches of God."

The figures gathered from different denominations in the United States show that it costs \$221.97 for every net increase to the Baptist churches; it costs fifty per cent more to make a Methodist, one hundred and fifty per cent more to make a Presbyterian, and nearly four hundred per cent more to make an Episcopalian. Some of our brethren of union proclivities who base the argument for union effort in mission work might learn from this that it is the duty of all denominations to unite with Baptists and do all their work through them. If it is simply a question of cheapness certainly they are wasting time and money trying to make anything but Baptists. Now, brethren, if it is a sin as some say, to waste money in separate denominational efforts, then other denominations are great sinners and ought to put all their contributions into making Baptists. The above figures are from Dr. H. K. Carroll, of the federal council of churches. He is not a Baptist.

When Jesus said at His baptism, "Suffer it to be so now for thus it becometh us to fulfill all righteousness," He certainly taught that there was no duty which a servant of God would be excused for neglecting, and that there was no servant of God who could be excused from the performance of this duty. But there seems to be more meant than this. For the observance of the ordinance of baptism is symbolic of "all righteousness." It is to be baptized into Christ; to put on Christ; to declare the acceptance of the Lordship of Jesus. This in itself is the sum of all obedience to God and righteousness in life. The form itself of the ordinance fully sets forth this fact, symbolizing the death to sin and self and the world, and rising to walk in newness of life, a life given to God, centered in Him and directed toward Him.

It is said that 1,500,000 Catholic children are taught in their church schools in the United States. These people believe in holding and training their own children and are willing to spend their money to do it. We Baptists have the children and the money but seem willing for the public to educate them while we spend our money for something else. We complain if we have the support of half a dozen schools in the State and say let the State do it. Well, we are getting our eyes open and may the day be hastened when we will have our hearts and our pocket-books opened.

Some of our exchanges take a vacation this week, but we concluded to wait till Christmas.

Pastor J. B. Quinn, of Tylertown, is recovering from an operation for appendicitis from which he has been a sufferer for a long time. He is grateful that he can soon be back in the work like a new man.

The editor of the Western Recorder warns those who are responsible for the women's speaking in the convention at Asheville in these words, "For heaven's sake, do not attempt to push this matter, knowing it will mar the unity and cripple the work of Southern Baptists."

Wausau church, Laurel, has just closed a good meeting with Rev. L. G. Gates, Laurel, doing the preaching. There were thirty additions to the church, twenty-four by baptism and six by letter, and the church greatly strengthened in life and activity.

Major Millsaps, who recently died in Jackson, gave \$1,000 to the Baptist Orphanage and the same to the Methodist Orphanage. He had given largely to benevolence and at his death the income from the six-story office building in Jackson goes to Millsaps College, the deed having been made before his death.

It is commonly supposed that a family tree is necessary to get into the "upper ten." There is a good old family tree in the garden of each which puts all the members into the A-1 class and helps them into the kingdom. It is the one on which the switches grow that have served many generations. Did you find that in your pedigree?

From records kept at Tuskegee Institute we learn that there have been in the last six months twenty-five lynchings in the United States, as compared with thirty-four in the same period last year. Of these twenty-three were negroes and two were white people. Last year there were twenty-four negroes and ten white people. Eight of those in this year occurred in Georgia. The causes given are from slapping a boy to murder and rape; five being for this last offense.

Brother Simmons reports a helpful meeting at Morton where he had the assistance of Rev. C. T. Tew, of Greenville, for twelve days. "He preached the pure gospel with force and clearness. We are a working people but the congregations gathered regularly and listened well. Two were received by baptism and three by letter, and there are many other evidences of the helpfulness of the meeting." Brother Tew is highly commended for this kind of work.

Mr. McPherson, Baptist, who has been conducting evangelistic work in New York City, with special evidences of grace and power, brings a ringing indictment against many of the divinity schools of the North, including in them Chicago, Crozer, Yale, Harvard, Union and some others. He charges them with having men in their faculties who question or deny the fundamentals of faith. There is no worse enemy to fight than those who profess to be religious leaders and teachers, at the same time unsettling the faith of young men as to the atonement, inspiration of the Bible, deity of Jesus, etc. Again we may be grateful that our Southern seminaries subscribe to the fundamentals of faith.

THE BOOK

THREE SCENES IN THE LIFE OF A PROSPEROUS MAN.

Jno. T. Christian, D. D.

And when he heard this he was very sorrowful; for he was very rich.—Luke 18:23.

And he thought within himself, saying, What shall I do because I have no room to bestow my fruits?—Luke 12:18.

The rich man also died and was buried; and in hell he lifted up his eyes.—Luke 16:22-23.

We are here dealing with one of the most difficult classes of men. They are moral, inclined to be religious, may provisionally come to Jesus, but they are not willing to give Him a surrendered life. They prosper in all material things, they are dead to spiritual things. There are three scenes pictured in the gospel of Luke of such a man. They may not historically, or biographically, refer to the same individual, but such is typically and really the case. We shall speak of three scenes in the life of a prosperous man.

I. The prosperous young man came to Jesus. "And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? None is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not bear false witness, Honor thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this he was very sorrowful; for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God. For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee."—Luke 18:18-28.

There are some pleasing things in regard to the young man.

1. He had an unquestioned moral character. He had kept the commandments from his youth up. There is no attempt to discredit the purity of his life; it is rather affirmed. More is said in praise of his life and moral bearing than can be said of some church members. Pure, clean and bright, he stood before the Lord. The Lord praised and commended his ethical life.

2. He sought a Christian life. He came to Jesus. He desired to know about the everlasting life and how he could inherit it. There was nothing frivolous. He was deeply in earnest and diligent in his seeking. He had gone to the right source for a blessing. He was bold in his coming and fearless in his demeanor. At once he went to the heart of the matter. He pleased the Lord by his coming and his manner was altogether acceptable. It is said Jesus loved the young man. That is more than can be said of most of people.

3. He kept back part of the price. He was willing to come, he was in earnest, he desired to follow the Lord; but he was not willing to give up all to do so. He loved the world and his riches and was not willing to surrender them. He loved the prospects and ease of life. Jesus demanded all; he wished to give a part. He went away sorrowful, but he went away nevertheless. Jesus sorrowed over him, and lamented his going, but the young man went away. He had possessions and he must satisfy himself and these. He could not keep his wealth, and pos-

sess Jesus. He chose to keep his wealth. Jesus demanded all; the young man kept back a part. This was the turning point in the young man's life.

II. A middle aged man receives a warning. He is described as follows:

"The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all of my fruits and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:16-21.

Three things are said about the man at this time:

1. There is no charge of immorality against him. The narrative is not so positive as was the former. Nothing is said about his keeping the law from his youth up. There is no positive flavor that made the life of the young man so delightful. The world in the years which have passed have made ravages. Still he is not corrupt.

2. He has lost tremendously in his religious life. There has been a sad decline in that direction. He has forgotten Jesus and there is no mention of him nowadays. All desire to be a disciple is gone; he no longer seeks the face of the Lord. It is a sad day when the Lord has gone out of a man's life.

3. He has increased in worldly prosperity and increased in materialism. It is all selfishness with him now. "My goods," "my barns," "my ease." No thought of the poor; no thought of the fatherless; no thought of the responsibility of riches, how they must be used to relieve, elevate and bless our fellows. No thought of God, the Giver, the Proprietor, the Judge. "Soul, take thine ease." He had toiled for himself. He had now decided to enjoy all for himself. He had toiled for years; he now resolved to rest for years.

In the midst of his materialistic ease there came a solemn warning. Thy soul shall be required of thee this night. It was so sudden, so solemn.

How dreadful must thy summons be, O death. To him who is at ease in his possessions, Who counting on long years of pleasure here, Is quite unfurnished for the world to come. In that dreadful moment how the frantic soul Raves round the walls of its clay tenement, Flies to each avenue and shrieks for help— But shrieks in vain. How wistfully she looks On all she's leaving—now no longer hears— A little longer, yet a little longer. O could she stay to wash away her stains, And fit her for her passage. But death, Like a stern murderer, steady for his purpose, Pursues her close through every lane of life, Nor misses once his track, Till forced at last to the tremendous verge, She sinks at once to everlasting ruin.

He preferred his body to his soul. He preferred the world to God. He preferred time for eternity. He preferred hell to heaven.

III. The rich man dies.

He dies. The sentence is short, but it tells the fateful story of a life wasted in material things. Death came suddenly in the midst of unusual prosperity. He thought he had come to a place of security; of worldly ease; of self-gratification; it was the place of death. This morning in his great prosperity he was the envy of his less fortunate neighbors; tonight it is whispered the rich man is dead. So sudden, so unexpected.

He was buried. There was a great funeral from the rich man's house. The solemn procession was there. The pall bearers were prominent persons. The hearse and the horses and the trappings were of the best. The mourners

were many; his praises were upon the lips of many. His charity was mentioned. The flowers were many; and the designs marvelously wrought. No word was whispered against the dead; no man said he was selfish. Some declared he was charitable; they recalled he had cared for a beggar.

He lifted up his eyes in hell. Dead; buried; in hell. That is a great record. He was not willing to give up all to follow Jesus; he gave up all and was in hell. Heaven and hell were before him; in choosing the world he chose hell. He was in torments.

He pleaded for his brothers who were still in the other world. He wished to warn them not to come to him. He did not complain for himself; he did not say his punishment was unjust. He prayed for his kindred. He had more insight in hell than he had on earth. His life had gone out in darkness and in death.

Reflect for a moment what that life might have been.

He chose the better part. He came to Jesus, and Jesus loved him. He gave himself first of all to God; and he became an humble and devout child of God. He not only gained everlasting life but he abounded in riches. He had the promise of the life that now is and the world to come. He consecrated his riches to God. He fed the widow and the fatherless; he assisted the weak and the persecuted; he spent his money for the progress of the gospel. Nothing was too dear for him to spend for Christ. He belonged to God; and all things were his. Heaven grew brighter; earth receded; and he was in Abraham's bosom. At home forever more. Thank God.

SERVICE.

By W. J. Epting.

It is said in the Bible that David served his own generation by the will of God. The word serve must not be associated with the idea of slavery; we are not to be a slave to the habits, customs and ideas of the generation in which we live, to serve others is to promote their interest, to contribute to their well-being; it is to aid others by co-operating in their efforts, or by showing them the kindness and sympathy which increase their power to put forth effort. We are to serve our generation and not scheme to make our generation serve us, there will be difficulties to surmount, and obstacles to overcome, and opposition to be met, but I have known some fine crops made by plowing around the stumps. We are not called upon to lord over our generation or to stamp our will or mind upon it, but serve it. The lives which are longest remembered and which set in motion the strongest and deepest and swiftest streams of influence are the lives which are most fully occupied with the interests and duties of the present. Our opportunity for service is limited by both time and space; we must perform our service in a restricted locality and among a limited number of associates, do faithfully the duty of each day and larger circles of usefulness will be established. Washington and Lincoln were never outside of our country. The service we perform for our generation must be performed in some definite and restricted form of labor. If an occupation is not necessary to supply some real need of others, no man can serve his generation by following it, to follow such an occupation is to be a parasite, to sap the strength of our generation it is to be an enemy of society and government, it is to be a cancer destroying the life of our social organism.

Live for self and your heart will become frost-bitten; live for others and your soul shall become a focus of divine sunbeams, provoking by the soft compulsion of love the frozen hearts of others. We must not only have the leaves of a profession, but the golden fruit of deeds. There is no occupation that can rightly claim all the time, talent, energy, and interest of the one who follows it; there are other calls important and imperative. We can serve our generation as citizens by standing for and supporting good

government, be against everything that hampers, dwarfs, blights, blinds and misleads our citizenship.

"Are you a traller, or are you a trolley,
Are you tagged to a leader through wisdom or folly,
Are you somebody else, or you?
Do you vote by the symbol and swallow it
"straight?"
Do you pray by the book, do you pay by the rate?
Do you tie your cravat by the calendar's date?

"Are you a writer of that which is worded?
Are you a shepherd or one of the herded?
Which are you—a what or a who?
It sounds well to call yourself "one of the flock,"
But a sheep is a sheep after all at the block;
Don't be mutton, or possibly stock.

"Are you a being and boss of your soul?
Are you a mummy to carry a scroll?
Are you somebody else, or you?
When you finally pass the heavenly wicket,
Where Peter the scrutinous stands on his picket,
Are you going to give him a blank, or a ticket?"

Every man born into the world is a possible addition to the forces of evil, that wreck men and blight society, or he may become a great factor for good; your conduct is an index to your character and a prophecy of your destiny. Position does not determine a man's success in life. Drones have sunned themselves in the fairest gardens; and a beast may sit upon a throne. The quality of a man's service to society depends upon his character and a good record for faithful service is one of the best diplomas that any young person can possess. Years of faithful service become rounds in the ladder up which a man may climb to the highest place. Circumstances do not make men. Men make circumstances. Our success in life does not depend upon circumstances and environment. Moses wrought wonders with a rod in Egypt. David killed Goliath with a sling and a stone, and Dorcas made herself immortal with a needle. During the civil war, General Jackson sent an old bridge-builder to get plans from his engineer, and build a bridge across the stream. The next morning when General Jackson met his bridge-builder, he said, "Did the engineer give you the plan for the bridge? The bridge-builder replied, "General, the bridge is done; I don't know whether the picture is or not."

He does most in God's great world who does the best in his own little world.

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be the friend of all, the poor, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up and laugh, and love, and lift."

CHARACTER OF THE SAINTS' HOME.

The world is on the verge of expectancy, not without cause. Prophecies of the last days are being fulfilled in rapid succession, and soon we are to know as we are known. If the righteous dead are to be resurrected and come forth in beauty and loveliness without spot or wrinkle, and the earth in its renovated state is to be their final home and everlasting possession, and Christ is to dwell with them forever, then reason affirms that it will be a glory-world. But the prophets do not leave us to conjecture as to the nature and system of government under which the saints shall live within the new regime. The civil and moral status of that government is clearly defined. They are to be zealous worshippers of the true and living God. They are to be an industrious, thrifty and co-

operative people, helping one another along, seeking after knowledge and heavenly wisdom. They will build stately houses of worship of magnificent proportions. (Micah 4:1-2; Isa. 2:2-3.) That is to be a kingdom of perfect peace, with Christ on the throne, from whence glad tidings are to sweep the world. (Luke 2:10.) They are to be an agricultural people forging their implements of husbandry from the discarded armaments of war, and learn war no more; but to sit under their own vine and fig tree, where none will molest or make them afraid. (Micah 4:3-5; Isa. 2:4.) A single social standard will prevail without class or castes, because official service will obtain without extra honors. Individual preference and partiality will be abolished and universal love and good will shall prevail. On account of the prevalence of factional corruption, politically and religiously, "hierarchical" sovereignty cannot obtain in the present age, but in the age to come, which is near at hand, that mode of procedure will predominate. In that kingdom of peace and good will, there will be no more sickness and sorrow, pain and tears with crying will cease forever, while gladness, joy and unbounded happiness will be in evidence forever. See Rev. 21 (whole chapter). Don't think, dear reader, that thousands of miles intervene between you and the coveted goal of the new age. It is only for you to be stripped of all the filthy rags of unrighteousness and don the night robes of humility and resignation, ere the evening shadows begin to fall aslant. Then fall asleep in Jesus until He shall awake you to a full realization of the heavenly joys. "Righteous Abel" has been sleeping all these thousands of years awaiting the redemption of his spiritual body, ready for an entrance into the joys of the Lord. But to us who fall asleep in the closing days of this dying age it will be but a short nap, with a glorious awakening. But Oh, how sad for those who disregard the warnings and wooings of God's Spirit and gospel. They, too, must fall asleep whether they will to, or not, and be haunted with dreams of horror for an increased thousand years, then to be awakened by that last long loud trumpet-sound with a memory so acute as to take in a whole life's follies as one thought. And then to think their time is so short. The signs for the end of this age are now in evidence.

Christ's first advent was at the time of a world's peace. His second advent will be amid the clash of arms in a world's war. Please read with care, asking God for wisdom and understanding, the twenty-fifth chapter of the prophecies of Jeremiah, with the thirty-ninth chapter of Ezekiel and nineteenth chapter of Revelation, for confirmation of these statements. This is a time for earnest, thoughtful, faithful and persistent prayer to God by all of His people. Let us pray. J. M. HUTSON.

Barto, Miss.

PERSONAL SERVICE—WHAT IT IS AND WHAT IT MEANS. PRAYER. WORK.

Tessa Willingham Roddey.

A Sunday Afternoon Prayer.

Dear gracious Father, this I pray,
That at no distant day
Some man of Thine will stand
With word of Thine in hand
Where every erring man
And woman and child
Throughout this land
Can hear.

And, Father, this I ask
That at no distant day
Each woman, man and child
Throughout this land
Will assemble in Thy house
According to Thy command
To praise and read and pray
And feel Thee near
And dear.

Prayer is connecting with the great power

plant of love and blessing and feeling the power turned on.

Prayer is getting in speaking touch with the Infinite supply.

Prayer is touching the keynote in the great harmony of grace.

Prayer is "Casting all your care upon Him for He careth for you."

Prayer is casting the anchor of and for the soul.

Prayer is the wonderful, magnificent, matchless, unspeakable privilege of speaking directly to God.

A privilege of leaning hard on the Everlasting Arm. A privilege of taking hold by faith of the Eternal Help.

A privilege of depending on Him who never faileth and is kind.

A privilege of soul-touch with Him who is merciful and gracious, slow to anger and plenteous in mercy.

The attitude of prayer:

"And she touched the hem of His garment."

"O, to be nothing, nothing,

Only to lie at His feet."

"She broke her alabaster box of ointment and anointed His feet."

"Thou art my rock and my fortress."

"Thou art from everlasting to everlasting, the same."

"Thou art my shepherd, I shall not want."

"My God; in Him will I trust."

"His truth shall be thy shield and buckler."

"He restoreth my soul."

The promises to prayer:

"Thou hast been our dwelling place in all generations."

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"My covenant will I not break."

O, worship the Lord in the beauty of holiness!

Light is sown for the righteous, and gladness for the upright in heart."

"His truth endureth to all generations."

Bless the Lord, O my soul, and forget not all His benefits!

"Who crowneth thee with loving kindness and tender mercies."

"Who forgiveth all thine iniquities."

Ask and thou shalt receive. We all ask through Christ. Amen.

At Asheville we heard a policeman say that when the Elks and Shriners and other organizations had come to town they had to put on a large extra force of police to keep order and had lots of drinking. They not only did not put on any extra force during the convention but this policeman testified that the presence of the convention in the city had been so wholesome that the city court in Asheville instead of having 100 cases before them on Monday morning, as usual, had only two or three on the Monday of the convention. Such testimonies might be greatly multiplied. The only exception to that kind of testimony was from a layman, who said he could not bring his boy to the convention because of the smoking preachers, who set him a bad example. This was a timely criticism, too.—News and Truths.

The fearful cost of the liquor traffic shows itself on every hand. In California's two largest cities comparisons are very instructive, according to the Standard, of Chicago. Los Angeles, which claims a larger population than San Francisco, has 200 saloons, while San Francisco has 2,000. Los Angeles covers a territory seven times that of San Francisco. And yet the cost for the general government of San Francisco was nearly four times that of Los Angeles, and the cost of protection to person and property in San Francisco was more than twice that in Los Angeles. Some day the cities will learn that the whiskey business doesn't pay.

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EDITORIAL.

ABOUT THE SISTERS.

These dear fellow-workers have always been objects of special interest to the brethren, and since the Asheville Convention with its unconventional violation of precedents, and, as some believe, of Scripture teaching, they have been very much in the papers. They were heard, some say with pleasure, others say with courtesy, at one of the evening sessions, the brethren reserving the privilege of expressing approval or disapproval for a more convenient season. In a recent issue of the Baptist Standard (June 15th) Dr. J. B. Moody waxed exceedingly dogmatic, not to say fierce, against those who contend that the Scriptures say, "Let your women keep silence in the churches." And our good friend and great commoner, Dr. J. B. Gambrell, comes to the defense of the speech-making sisters in hardly his usual form.

It is not a little strange that brethren who advocate the speaking by women in the churches do not stick to the subject more closely, and seem specially skittish about quoting and interpreting the plain statements of the Bible on the subject. They are almost as chary of any mention of them as our Pedobaptist friends are of those Scriptures that refer to going down in the water. If you quote an explicit Scripture statement from the Bible against women's speaking in the churches, many are ready to say, "It doesn't mean that;" and while denying that it means what it says, fail to give any explanation of what it does mean.

It is common for these advocates of "free speech" to declaim about the general excellence of women, about Deborah judging Israel, women ministering to Jesus, their being last at the cross and first at the sepulcher and calling the roll of noble women who have filled their places with honor, etc., etc. Now, these brethren shall not surpass us in their admiration of the ladies or their esteem for their great work and usefulness, but let it be understood that this has nothing to do with the subject. It is possible to raise a large breeze on the subject of proper appreciation of the women and their work, and forget in the confusion what we started out to talk about. It would be just as reprehensible in us to argue against women's speaking in mixed assemblies because forsooth there have been some women who have gone far astray. The argument is not based on the fact that Delilah was the ruin of Samson, that Tamar corrupted Judah, that Bathsheba was not all that a woman ought to be. These have nothing to do with the case. It is just a question of what Paul means when he says, "As in all the churches of the saints, let the women keep silence in the churches, for it is not permitted unto them to speak; but let them be in subjection as also saith the law; for it is shameful for

a woman to speak in the church."—I Cor. 14: 34-35.

"But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness."—I Tim. 2: 12. Now will some brother who advocates women speaking in public please tell us what this Scripture means. If it doesn't mean what it says, then what does it mean? Of course we are not expecting any Baptist to repudiate the Bible as out of date. Nor can it be said that local and temporary conditions alone made this injunction necessary for Paul goes back to Adam and Eve for his reason. Nor can it be said that Paul meant they were not to teach "officially" for that word officially doesn't mean anything at all to a Baptist. We have no clerical orders whose office makes the teaching true and binding. Truth is truth whether official or unofficial.

As to its preventing a woman's telling her experience in church, this generation knows practically nothing of any such relation of experience. And as to its preventing a woman's teaching men in a Sunday School class, it does that very thing and it ought to be carefully observed. As to the testimony of women in private conversation as the Samaritan woman gave, there is no prohibition, but speaking in the assembly is forbidden. If brethren will just notice what the Bible says it will greatly simplify matters and if they will pay attention to it it will get them out of the kinks.

We are in entire accord with the principle of interpretation to which Dr. Gambrell appeals when he says that no interpretation must be accepted which goes plainly contrary to another passage of Scripture, that is to say, when one is perfectly plain and capable of only one construction and the other is in any way obscure and capable of some other possible interpretation. Applying that principle to the case in point, we do not see how it is possible for a statement to be more explicit and universal than the prohibition against women's speaking in the churches. "As in all the churches," * * * "for it is shameful for a woman to speak in the church." We should not know how to frame language more positively prohibiting. What would you say to make it stronger or clearer?

Now against this plain language, Dr. Gambrell calls up the story of Pentecost. Now we submit and insist that the general character of the language does not necessitate the belief that women addressed the public assembly. Indeed until Peter "stood up" and preached there does not seem to have been anybody addressing the assembly. They were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance. There is no necessity to suppose here orderly discourse or public heralding of the word. This was impracticable in a room of limited capacity, for it would have meant inextricable confusion for one hundred and twenty people to be making public addresses at one time, and it is not possible for them to have each made a public address seeing it was but the third hour of the day, nine o'clock, when Peter began his sermon. The most probable conclusion is that it was much after the manner of our after meetings for inquirers when those who are interested remain for personal interviews and specific instructions. In these hand-to-hand and heart-to-heart engagements women doubtless participated. And if they found it like this writer, it was very much better to have even then the women to deal with women. This sort of work is all that is necessarily implied in the statement that "your daughters shall prophesy," for prophesying is speaking or laboring under the special impulse of the Holy Spirit and does not necessitate the addressing of public assemblies.

Another possible explanation of all speaking, without including the women is that all includes those who were accustomed to speak, according to the divine appointment and direction of God's Word. Any reasonable explanation which prevents this Scripture conflicting with the plain prohibition in Paul's letters is all that is necessary.

WORK AND PLAY.

We seem to have come upon a time when many people play at their work and work at their play. A visit to any athletic field or recreation point or playground will reveal the spirit of strenuousness and intensity hardly to be found anywhere else. Our games today are contests generally of the most vigorous kind. The enjoyment comes from putting oneself into the game with all the strength of mind and body that we command. This scribe has never attended a "ball" and cannot speak with first-hand knowledge of what goes on at these marathon endeavors. But if reliable reports are to be trusted there must be a vast deal of physical exertion and the view of the young countryman must elicit our sympathy, who remarked that it "was sure hard work and he didn't blame so many of them for stripping to the waist when they went into it."

As to the athletic contests in which young men engage, we can speak with more assurance. There is nothing that draws a bigger crowd and greater enthusiasm than the great American game of baseball. The interest and joy of it are found in the supreme physical effort and mental alertness which are called forth. When a young man goes to the bat, he puts himself in an attitude to use every muscle in his body and when he strikes it is to put forth every ounce of energy at his command. The same thing is true of the man in the box. When he prepares to pitch the ball, from the tip of his toes to the tips of his fingers he brings every muscle into action and the full strength of them all is put into the proper delivery of the ball. When the ball has been hit the runner is encouraged by every man in sympathy with him to "Go!" So every man in the field is putting on his strength for his best effort. This is play and how they work at it!

The same can be said of the foot races, the pole vaulting, the basketball and the football games, or of golf. This is a great day for strenuous athletics, and it is just as it should be. There will never be a great race of men with weakened or undeveloped or undisciplined bodies. The young women are not far behind the young men in the love of wholesome athletics, their strenuous joy in it and their need of it. The mothers of the coming generations must be women of proper muscular development. Eugenics had better begin back there and much of the sexology can be then left out of the curriculum.

Now we are losing much of the joy of work because we do not put the same energy into it that we do into our play. We work at our playing and play at our working. We can greatly increase our usefulness and effectiveness as well as our joy in work if we will put the spirit of the game into what we do. It is exactly this which Paul has in mind when he says, "Exercise thyself unto godliness." It is the same idea though not the same word when he exhorts the Colossians to "strive together in prayer." The same conception is seen in the praying of Jesus in Gethsemane, where He was said to be in an "agony." The same idea runs throughout the life and work of Jesus. He says, "How am I straitened until it is accompanied?" "The zeal of thy house hath eaten me up." "We must work the works of Him that sent me while it is day." "Do with thy might what thy hands find to do." "Awake, awake, put on thy strength, O Zion * * * shake thyself from the dust."

What we need in the Lord's work today is to put away the listless, half-hearted way of doing His work and put forth our strength to the utmost. Those who heard Dr. Truett at the convention in Asheville will not soon forget the illustration which he used of the British soldiers in Egypt when about to lose the field before the attack of the dervishes, one of their officers calling upon the men who had engaged together in the athletic contests on the college grounds, said, "Come, boys, play up! Play the game!" This put a new spirit into them and they went again to the field in the spirit of athletes and

swept everything before them. This spirit prevailed at the convention that night when men came again to the attack of the debt and raised in an hour one-fifth as much as had been done in twelve months. This spirit will conquer everywhere. If we will throw ourselves into every undertaking for God in the spirit of the athlete, the spirit of sport, the spirit of comradeship, of confidence, of victory. This is the victory that overcometh the world, even our faith. If we did all our church work as in a game to win there would be fewer failures and a vaster measure of victories. It is good for us to have great tasks, great stakes, great issues. Nothing small will inspire us and only the spirit of heroism is worthy of us or of the cause.

Education Commission

New Albany.

We had a great service with this one of the liveliest churches in Mississippi. We do not wonder at this being true since this church has as its pastor Dr. Gaines Dobbins, who is a live wire from every standpoint. The church responded with a splendid offering.

Was also with Dr. T. A. J. Beasley in his two churches at Ecu and Sherman, both places responding readily to our plea. Dr. Beasley is doing a splendid work in these fields, and is no doubt one of the busiest men in Mississippi.

Myrtle, where I preached on Tuesday night, made a good offering. There are some splendid saints in this noble little church.

Blue Mountain.

On last Sunday night we presented this work to the Blue Mountain people and received a very cordial response. Blue Mountain is a great church and the college is doing a wonderful work. God has wonderfully blessed the Lowreys and Berrys in their great work in Blue Mountain College, for this school has sent out into the world some of our greatest saints.

Dr. Lowrey made the offering possible by leading it himself, and we greatly appreciate the beautiful spirit that was manifested toward this campaign. May God richly bless them.

The pastor who is afraid to take a collection lest he should get all the money and no more would come is a twin brother to the man who was afraid to dip a bucket of water out of the ocean lest he should leave a hole there that would not fill up. May God have mercy on such a man, for selfishness is sure death and the pastor and churches that give are always richly blessed thereby for giving brings sunshine, growth and development into the heart and life of the individual who even makes an offering that cuts to the heart.

The Christian who gives never sours if he gives because he loves God.

"The fight is on, but be not weary;
Be strong and in his might hold fast;
If God is for us, His banner o'er us,
We'll sing the victor's song at last."

Yours for victory,

W. E. FARR.

In this day of fret and fury and frenzy preachers should emphasize the simple Christian principles of honesty and justice and brotherhood, and make men ashamed to think of money-making and selfish enjoyment as the main business in life; ashamed to live in luxury and extravagance with so much to be done to make world-conditions better. We must begin at the beginning and train a generation to live simply and honestly, to fear God and love their fellow men, to have a sense of public responsibility, and to feel the responsibility of world-evangelization which Jesus Christ has laid upon his followers.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

God hangs duty on the hook of love.

A friend indeed is the friend you need.

The crown of triumph is found in a cross of service.

The tyrannical reign of sin in the body does not prepare the way for the triumphant reign of glory in the soul.

No man can be good without doing good, for being and doing are the two sides—the inside and the outside—of character.

The gate of glory is so narrow that not a pennyweight of selfishness can enter, but it is broad enough to admit a thousand tons of charity.

Watchful, hopeful, joyful—this is the right order of Christian experience. It begins in the faith that vitalizes all the work and all the worship of the Christian life. It goes on and on from grace to grace and from glory to glory, until hope is in full fruition lost, as the river is lost in the ocean.

If your spirit is wrong, if you are conscious that you do not feel as you ought to feel towards your Maker or towards your fellows, you need to give yourself to the prayerful reading of the Bible; you will soon come around to the polar star of your soul if you will make the Bible your guide. If you are being driven by the adverse winds of temptation, you can always find a sheltering harbor in the word of God.

The Mission Manifesto.

We have from God's Word the mission manifesto. There are four sections.

1. The Proclamation:

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Three things are contained in this proclamation:

1. God's love.
2. God's Son.
3. God's salvation.

2. The Command:

"Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost."

We have in this command three things:

1. An imperative to go.
2. A world to evangelize.
3. To baptize the believing.
4. The believing to baptize.

3. The Equipment:

"But tarry ye in the city of Jerusalem until ye be endued with power from on high but ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost parts of the earth."

There are three things contained in this equipment:

1. The promise of power.
2. The person of power.
3. The purpose of power.
4. The Promised Presence:

"And lo I am with you all the way, even unto the end of the world."

Principles of Conduct.

For several years I have been adding definitely thought-out principles by which I try to be governed. Like Paul, however, I do not pro-

fess to have attained but I am stretching forward in order that I may lay hold upon the thing contained in the statements which I give. Not long ago I read them to a certain brother and he asked that I publish them. In obedience to his request, I give them below:

1. Always speak a word of encouragement to every person who has done anything worth while and done it well—one honest compliment is worth more than a whole page of criticism.

2. Always try to be pleasing and as far as possible rub no one the wrong way.

3. Never speak of any subject just as if you were "cock-sure" that you knew all that could be said on the subject, for it is just possible that those to whom you are speaking know "a thing or two."

4. Never consume the time talking about what you know, what you have and what you have done—give other people a chance for it is likely that they are not half so much interested in you and your doings as you are.

5. Dispense entirely with a boastful spirit and cultivate instead the spirit of modesty and humility in all things.

6. Don't argue there is no use, discuss subjects, but when discussion degenerates into argument, cease, for no man was ever convinced by argument.

7. Give due and proper respect to other people's opinions, for it is highly probable that other people may know something you don't know.

8. Don't be a "pimple-picker." It is unpleasant to the other fellow and does not cure the troubles you aim at.

9. Never complain of things you can't help; your complaining does no good and it annoys the people around you.

10. Do not pitch your life on the key of "don't," negation will get you nowhere; it will help no one, but it will hinder your own development.

11. Don't form the habit of finding fault with things and in things—this is a bad habit and gradually causes one to look on the defective side of life and to develop a disposition of pessimism.

12. Have faith in God, love everybody, do your duty as you see it and life will come day by day to mean more to you, and you will come to mean more to the world.

Southern Baptist Convention Minutes.

We have received minutes of the Southern Baptist Convention and will be glad to send a copy to anyone desiring one. The minutes are free and our board will pay the postage, but if you think about it, send five cents in stamps in the letter for it takes this to mail them out.

Foreign Mission Debt.

Money is coming in right along on the foreign mission debt. I have written a good many of the pastors personal letters and from many of them I have received very encouraging replies. I hope that our people will not think that this is something thrust upon them by our board irrespective of the other interests which we have to foster in the State. It was the feeling of a large number of our brethren that it would be better not to put this campaign on now but the Foreign Mission Board was so insistent until we felt that we could not do otherwise than fall in line with the rest of the states and make an effort to do our part. We can rest assured that for every sacrifice there will be a just recompense of reward. The energy put forth will have its effect in producing character. Churches that give will be blessed. Let every pastor do what he feels to be his duty. We should always be open to the leadership of the Holy Spirit.

IF THE EFFORT SHOULD FAIL.

J. F. L., Corresponding Secretary.

What would be the consequence if the present effort to raise the debt on the Foreign Mission Board should fail? There is no reason why it should fail. It has had a splendid start, is well on the way to success and can be made triumphantly successful if anything like all our people are willing to keep company with the heroic men and women who have thus far contributed to its success and with the Holy Spirit who leads the movement. Should any large number fail to do this and the board fails, then there are alternatives to be reckoned with.

1. First, of course, we will voluntarily consent to the further burdenings of the board and crippling of its work by a large debt and interest account.

2. We shall discourage over-worked missionaries and waiting converts who have long asked for messengers of light to be sent out.

3. We shall serve notice on scores of young missionary volunteers that they have vainly set their hopes of service for Christ on the foreign field.

4. We shall show missionaries who have given their salaries and the savings of a lifetime to help pay this debt that we do not respond to that sort of an example and are lacking in appreciation of their heroic spirit.

5. We shall discourage some men and women who, after having given to everything else the denomination is doing, have risen up and in a spirit of heroic self-sacrifice, have made large conditional gifts to this fund and by their gifts made it possible for us to do this thing.

6. We shall lose, at least, fifty thousand dollars, conditional subscriptions. Can we, in the face of conditions now confronting our foreign mission work, afford to lose this large amount?

The above are a few consequences which will follow our failure to pay the debt. I do not mention them because I think failure is a probability. The Spirit of God is moving on the hearts of our people and I believe that we shall speedily pay this debt and set all our work forward by so doing. Success is easily realizable and men and women who want partnership in success may now give their money with confidence. Pastors who want a part in a successful undertaking, have now their opportunity to be partners with their brothers and sisters in this triumph. But what is done must be done quickly. Three weeks remain in which to register success. In that time, let those who want a part in it speak their purpose in gifts and in efforts to enlist others. Ask your brethren and sisters the question, Can the denomination afford to lose fifty thousand dollars under present conditions and needs of our foreign mission work? The neglect of a few individuals and churches may cost such a loss.

The blessings which have come to those who have already participated ought to be shared by all our people. This debt-raising effort can be made a means of spiritual enrichment to the remotest church in our territory.

"VICTORY."

Several years ago every missionary on the foreign field was notified by the now sainted Willingham that on May first a single word might sing out from the office in Richmond the glorious acclamation of triumph over an enemy of long standing. That word was "victory," and it would mean that God's people had for once made it possible for His host of people to go to the convention free from the awful "heart depressant" debt. After we had Dr. Willingham's notification a few weeks previous to "midnight of April 30th," the missionaries singly, at family altars, and in groups and circles of prayer, poured out their souls in supplication that the glorious and mighty word "victory" might be heard around the earth, in the heaving cities of China and South America, in the valleys and mountains everywhere. Well, as the weeks hurried on into days our eyes would hastily devour the

columns of the denominational papers to discover any signs of the approaching victory. The days were now becoming shortened into hours—a few hours before midnight of April 30th! The tension was getting to be awful, and our only resource was prayer. What would be the message of the cable tomorrow? Would the telegraphic instruments click out seven bright little letters, or would the sepulchral silence be felt which would mean that heart depressant of four letters? In vision we could see the poor trembling hands of the beloved secretary as he received the hundreds of letters and telgrams that were pouring into the office in Richmond all the last day and hour of the conventional year—just before midnight. May the first came and we watched for the messenger boys and they came—Brazilian boys, Chinese boys, Japanese boys, Mexican boys, African boys, Italian boys—all bearing the slip of paper with one word on it—"Victory!" Men and women, boys and girls, and angels sang for joy the triumphant song that circled the globe.

I have here laid bare a small part of the missionary soul as affected by the ebb and flow of the financial situation here at home, and I beg you in the name of Jesus to rise up in your strength and remove the awful burden of \$180,000 reported at the convention, for that debt is an unbearable incubus on every department of the work at home and abroad.

Only once have we heard the wires and cables sing out "Victory!" and a dark pall has settled over us and our prayers have become more or less desultory from long and weary waiting only to hear on each May first the dead silence they bring which means "vanquished," and we go about our work on May second convinced that to run the Lord's business on so mighty a scale on credit is, to say the least, a bungling way to serve the Lord. The debt of \$180,000 when known on the various foreign fields, cast a gloom on every face and well nigh discouraged to the resigning point men whose hearts feel keenly the necessity of living and working on borrowed money—yet no missionary is allowed to make debts—the board sees to it that he shall have in advance the amounts designated for his work.

I appeal in behalf of my fellow missionaries that you will at once set about the removal of the present debt and then labor to prevent the accumulation of another.

Yours for Christ's sake,
J. J. TAYLOR,
Missionary to Brazil.

A MISSIONARY'S SUGGESTION.

In the great meeting at Asheville a number of returned missionaries contributed a month's salary toward the liquidation of the debt on the Foreign Mission Board. These missionaries feel more keenly than anyone else the vital importance of this undertaking. Dr. J. McF. Gaston, one of our splendid medical missionaries to China, writes a letter in which he suggests that many of our people at home could well afford to make a similar contribution. Unquestionably, if our people realized the conditions and the needs as do the missionaries, they would be willing to make such a sacrifice. The following is the letter:

"I feel deeply the importance of encouraging the present efforts for raising contributions towards the balance of the debt of the Foreign Mission Board.

"If all will contribute one month's salary, or even one week's salary, I think the debt will be liquidated.

"If each reader of this will consider that his or her health and ability to earn a livelihood comes from the Lord, will it not be fitting to return thanks to the 'Giver of every good and perfect gift' by sending in an offering before the 22nd of July.

"Many of our missionaries have not only put up their lives against your money, but their money against your money."

"BE SOUND IN PATIENCE."

Titus 2:2.

During times like these when we are called upon to weep with the thousands that are weeping across the seas, and when the war clouds hang low and dark about our nation, bringing unrest, confusion and anxiety, we need the words of our text, "Be sound in patience."

There is entirely too much impatience in our Christianity today. Most of us are too sensitive. We must be careful **what** we say and **how** we say it, else Brother Do-nothing, or Sister Gad-about will be offended. We, as Christians, seemingly have forgotten that "love suffereth long—it is patient—and is kind." By our practice a foreigner would think that the reading ought to be, "Love suffereth short and is caustic."

Before one can be styled as orthodox today, he must be sound in faith, sound on baptism, sound on the Lord's Supper, sound on the resurrection, etc., etc. And this is as it should be. Why not be sound in virtue, sound in knowledge, sound in temperance, sound in love, sound in faith, and sound in patience as well? If we would be strong Christians—well-balanced Christians—we must study every doctrine found in the word of God, on every subject, with all of their virtues and graces. Our study must be with a view to practice the doctrine rather than for mere intellectual satisfaction and aptness. Paul is saying, Let your personal examples in patience drive home your teaching on the subject. Our orthodoxy is not to be measured by the amount of knowledge we have on the subject, but by the length of our endurance when the testing times come. Some people can pass a pretty good examination when you examine them on what they know about Christianity, but they could not make 40 if the examination were confined to what they practiced. They are brilliant on the truth test, but all wrong on the temper test. Bad tempers have been in evidence on nearly all of the ecclesiastical battlefields of the past. Sometimes our brethren need to be sound in patience at our conventions, and associations. Be patient when the black war clouds gather, and the future looks dark. Christ holds the reins of this old world, and He is guiding her to a brighter and better day, we may be assured, for He must reign until He puts all enemies under His feet, and the last enemy will be death. Be patient as you face the deep mysteries of life, remembering, ever, that time is a great solver of problems—that a few years of patient study and waiting will bring a new viewpoint which will help much in clearing up the deep and overwhelming mysteries of life. Things that used to shake our faith in the Old Book now lie upon the waste-heap. Be patient during the days of increasing prosperity and brilliant success. Many a man has left the older state for the West because he was prospering and thought that by going West he would be able to "get rich quick." Prosperity—success—has always been the Christian's greatest foe, and is even so today. Be patient, content to let well enough alone. Be patient when the work is hard, and developments are slow. We need much patience in our protracted meeting work, remembering, always, that we shall reap in due season if we faint not. Be patient when you are new on the field and the field is new to you. We cannot turn the community upside down the first month, nor even the first year. Be patient when the crisis is on. Pray much, and act slowly. When Christ came to the crisis yonder in the garden, He said, "Father, save me from this hour." Keep me from even desiring to refuse the heavy load of the sin of the world. Be sound in patience when heart-breaking disappointments come, for there are days in the life of each child when life's plan has been broken up, and when, for a moment, life's ambition has been crushed. Wait, prayerfully and patiently for it may be that God has something much better in store for you. "Be sound in patience." Practice patience.

ZENO WALL.

PERSONAL SERVICE—WHAT IT IS AND WHAT IT MEANS.

Personal service is giving of oneself to the Lord day by day, hour by hour, withholding nothing and asking nothing, expecting nothing except the fruits of the spirit; and what are the fruits of the spirit? Let us look for a moment at Paul's letter to Ephesians (5:9), "For the fruit of the Spirit is in all goodness and righteousness and truth."

Ephesians again (4:1), "Therefore I beseech you (the prisoner of, the Lord). I Paul—here let us notice the expression of Paul calling himself 'The Prisoner of the Lord.' I have never just exactly understood that expression; I cannot believe he used it in the sense that he had been a prisoner, as when the people had him in prison. I believe he used it in a deeper sense. I wish some one who has had the benefit of theological training would interpret this sentence of Paul's for me: 'Therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace.'"

Note the expression in that last line, "the bond of peace," and I think that same idea of bondage is in connection with the word "prisoner" used in the first verse.

Some have an incorrect idea of personal service.

Some confuse the terms, "works" with "fruits."

Let us quote Paul again as he explains this for us: Ephesians 2:8-9, "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God."

"Not of works, lest any man should boast."

"For we are His workmanship created in Christ Jesus unto good works which God had before ordained that we should walk in them."

My understanding of personal service is that we should walk in these ways, should possess the fruits of the Spirit. Now let us get to Ephesians 4 again, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace."

There are several questions each member of the church of God should ask himself each day, and be careful to answer them correctly.

You go to the mirror each day, and, looking into it to see what needs to be done, you arrange the face to be acceptable to your fellow beings.

Now, using the Word of God as a mirror (and it is indeed a true one) do you go to it and study carefully what is needed to make the soul and the spirit acceptable to God?

Which is of most importance—the body or the spirit? Which do you take the most serious and correct care of?

Let us see about these questions:

Have I the fruits of the Spirit? Why not? What stands between me and the showing forth of the fruits of the Spirit?

Have I the peace that passeth understanding? Why not? What stands between me and the peace that all followers of the Christ should feel?

Paul again in Ephesians 3:8, "I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God who created all things through Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord in whom we have boldness and access with confidence by the faith of him. For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and in earth is named, that he would grant you according to the riches of His glory to be strengthened with might by

his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

It seems to me we are not left in doubt as to our qualities after we are a part in the fellowship.

It seems to me we have no way to be mistaken about our oneness with the church.

It seems to me there is no way to deceive ourselves as to our righteousness and our faith and as to whether we possess the fruits of the Spirit.

Now let us see about some other things that sometimes stand in the way of a satisfied spirit.

Suppose you are a worker in church and Sunday School.

You enjoy the work, and you are really a factor in the temporal progress of the work, for as we all know even a church is dual—has a temporal need as well as a spiritual need.

I am sorry to say that it seems to me there are many churches that are like people—their temporal needs are considered of more importance. There are sick in the town who should be visited; there are poor to be cared for; there are weak ones to be lifted up and strengthened, and sorrowing ones to be cheered and given sympathy and yet many of these needs are neglected while the organ committee and the piano committee and the building committee and the choir practice are not neglected.

I am not in any sense judging now. I am merely saying it seems to me these temporal needs of the church are given more time and thought than the deeper needs.

I am sure we should have an organ or a piano in each church, and should have voices in the choir that harmonize, and we should have as comfortable churches as we can afford (but consider the real meaning of that word *afford* and we should give as we can to the temporal needs of the church as a factor in the temporal scheme (the church must be a factor in the temporal scheme if it is to appeal to the element who can only be appealed to through temporal perceptions, and that element is large, and growing larger).

I am afraid though, that I have, somehow, gotten the impression that in some churches the handsome organ, carpet, piano and general accessories to the service sounds somewhat artificial, doesn't it? are not there to worship God or to show a deep spiritual affinity with soul and spirit needs, but that they are there to satisfy the aesthetic tastes of the cultured element in the congregation.

Aesthetic tastes are all right. I am a down right aesthete. I admit it, and no one appreciates a harmonious arrangement of the accessories for divine worship more than I, but I realize that a large number of many congregations sit and enjoy with "culture ideals," with aesthetic tastes, with ears trained to tone coloring, with eyes accustomed to harmonious blending of colors, with ears attuned to rhetorical sentences, with minds steeped in the needs of the senses from a temporal angle, and the deep spiritual truths of the sermon escapes them altogether. Am I wrong? I wish someone would tell me and satisfy me that I am altogether wrong about this feeling, but it comes to me, and I can't shake it away. Perhaps I judge others by myself.

Now, I hear some one ask, What are the deeper needs of the church?

First, the maintenance of the local church to the point of comfort and facilities for the swift progress of the local work.

Second, missions—money in the mission envelopes in amounts that will enable the secretary to keep the salaries of the ministers in the mission churches paid.

You ask why I place missions so high in the scale of needs. I give the mission idea and spirit first place in the church needs.

You think a minute; you have repented, believed and have been baptized, and you have

broken and taken the bread and drunk the wine; you have made the covenant divine that makes you indeed a child of God, and yet there is another command, a stronger command, a clearer command and a more urgent command that maybe you are not keeping and that command is "To go into all the earth and preach the gospel to all nations," and this you are not giving the thought and time to keeping.

You cannot go, perhaps, but you can send someone with that part of you that has been woven from your effort and strength and time, your money. The money you have is a part of you, because it has been made with your time, your strength, your effort, and your ability. The money you make is you, and you give yourself when you give your money.

Therefore you should fill that mission envelope each time, that the salaries of mission preachers can be paid, that the salaries of mission workers can be paid.

Do you realize that right here in the State of Mississippi there are hundreds of families who hear one sermon a month?

You hear two sermons each week, and have Sunday School and prayer meeting and all accessories to church work, the phone to call up and discuss the W. M. U. work, the hospital close, where you can call with flowers and magazines, the orphanage that needs so many things that you can give, and there are always sick ones and poor ones and weak ones; and there are so many ways to keep you busy and so keep the spirit busy and growing.

Out in some country places there are families who drive miles to hear a service; they have no prayer meeting, no chance for work except right in the home, and the Sunday School is kept alive by the greatest effort on the part of a faithful few.

These people need a sermon each Sunday and a minister to live among them and keep up a connected, continuous work of the spirit. They need it. State missions is our deepest need now; get State missions on a high plane and let all in the State get to work, and growing spiritually, and giving of their substance as we are told to do in the third chapter of Malachi. It seems to me all people should read the third chapter of Malachi every week. The promise in the tenth verse—the reward promised in the seventeenth verse, both so sure and sound and full of His glory.

Friend, you know if you have kept the covenant and can share in the tenth and seventeenth verses on "that day."

As long as we are in duality of the flesh and spirit we need the Mosaic law of the Old Testament for the flesh, and the Jesus Christ of the New Testament for the spirit.

The flesh and the sins of the flesh is the same as when God talked with Moses and gave the system of laws for His people. Those laws are on our statute books today, but they are not enforced, and we are not educating to the point of enforcing them; we are really educating against the enforcing of them.

Our present system of education falls far short of national needs, and this places a world in peril; that I am correct as to the peril let me cite you to the thunder of guns and the insidiousness of submarines, the menace of the Zeppelins; all because we have not enforced the commandment to "love thy neighbor as thyself." "Thou shalt not bear false witness." "Thou shalt have no other gods before me." "Thou shalt not covet." "Remember the Sabbath day to keep it holy," and all the others that we break and allow broken, and enforce not the keeping of them; and this results in a lack of knowledge of them in the children who are to come after us, and who are not being taught to keep His covenants.

Read the third chapter of Malachi all ye who think you are living in Christ; examine your spirits in this mirror of truth and see what there is in store.

TESSA W. RODDEY.

Mississippi Woman's Missionary Union Page

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Direct all communications for this department to the editor.

MISS MARY R. TILF, College Correspondent. Raymond
MISS M. M. LACKEY, Corresponding Secretary-Treasurer. Jackson

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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Loshden, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

The great encampment is on in Blue Mountain.

Note also the little letter to Miss Traylor from Miss Y. Kya Sing. We trust we shall have other letters from her to print; for we enjoy among other things her quaint English.

Attention Please!

If you have copies of the "Ideals of the Mississippi W. M. U." that you do not need, will you kindly send them to this office?

M. M. LACKEY.

The secretary just barely peeps into the office now and then, as she goes from one place to another these days. The work is prospering, and she feels that it is a gracious privilege to labor with those who love the Lord.

Our young people's leader is putting all the time she can spare from the regular office work on the book of programs for our young people. And such splendid offering is she making of it to the cause! Each program is gone over several times, that it may be as complete as possible. We hope to have the book ready for delivery before the State Convention.

A number of good things for our page await the readers, and we trust every one of them will be read in the local societies. In this issue note the letter to Miss Traylor from Miss Pearl Johnson in China. Not a word of it is changed. The very personal note makes it dearer to us all I am sure. These two girls were special chums in the Training School.

Again we come to you asking that if you have not bought a copy of "Keep My Money," thus putting nearer realization the dream and hope of Miss Mary Anderson's school, that you do so at once. Calls are many, other things pressing, but surely this object has a warm claim on our prayers and gifts. The time to build is now, and work cannot begin until funds are in hand. Make another canvass and gather up the dollars that the Lord has added to your store since the last appeal. He gave them to you to use for Him.

L. W. RILEY.

"Him that overcometh will I make a pillar in the temple of my God."—Rev. 3:2.

"In whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:22.

Slowly through all the universe that temple of God is being built. Wherever, in any world, a soul by free-willed obedience, catches the fire of God's likeness, it is set into the growing walls, a living stone. When, in your hard fight, in your tire some drudgery, or in your terrible temptation, you catch the purpose of your being, and give yourself to God, and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall. Wherever souls are being tried and ripened, in whatever common place and homely

way, there God is hewing out the pillars for His temple. Oh, if the stone can only have some vision of the temple of which it is to be a part forever what patience must fill it as it feels the blows of the hammer, and knows that success for it is simply to let itself be wrought into what shape the Master wills.

Robert.

In a beautiful home in North Mississippi, where the tired secretary finds a sweet resting place when up that way, there lived a dear little boy who proved a charming host.

Being an only child, and with enough of this world's goods to spoil him, or make him a bit selfish, had that been possible, the secretary could but be filled with delight and wonder at his lovable attractiveness.

He was a full-fledged boy, with all a boy's love of life and living things. But the courtliness of the Southern gentleman was his natural demeanor.

The wearied secretary has often pictured that attractive home; and longed now and then for the time when her footsteps would wend that way again, and she and the little boy would talk together.

The other day he slipped out of life and went on a longer journey than the secretary has yet taken. She will miss him so sadly when she goes back to the home he has left. And the tears will fall thick and fast when she thinks of the father and mother whose aching hearts know an unutterable loneliness.

But she hears that brave mother say, "We shall go to him." And with the bereaved parents she, too, looks forward to meeting him in the Home more beautiful, whose builder and maker is the loving Father he knew through his blessed Savior. For just a little while, good-bye, dear Robert Crigler.

2 Rue Touranne, Shanghai, China,
May 21, 1916.

My Dear Traylor:

This is a lovely spring day, so bright—but from where we live I don't see the signs of spring I usually do, and rather want to run off to where I can see a bit of it.

I am enclosing a letter Miss You wrote you. She was rather shy about writing and told me I must make excuses for mistakes, etc., which I promptly told her I would not do. She is a dear girl recently converted out of a heathen home and one of the strongest girls I know. Those who come out through trials make the truest ones after all, don't they? I think I wrote you something of her history. While she was struggling between unbelief and trust she was haunted with the thoughts of her father's condition, for he had recently died, and in her anguish she exclaimed, "But what of my father?" Her father and mother both died without hope and she is the only member of a Chinese household of more than a hundred, who is a Christian. Two girls who are betrothed to a brother and cousin are in school and hope to reach them. Her brothers are in Christian schools, but seem very much hardened. You can be a strength to her both by your letter and your prayers.

You know it is a weakness of mine to always love hardest the worst pupil in school, so you won't be surprised when I tell you that I've chosen the girl with the worst "bichi" (you remember Miss Bonnell's lecture and the word "bichi," don't you?) to be the object of my most earnest prayer, and tenderest love and consideration. She has the reputation of being the stubbornest girl in school, very cross, etc. She studies English with me and I feel that I have a little hold on her for she has for me that devoted affection which characterizes the Chinese women and girls. Besides this she is on the verge of surrendering her will to Jesus, but for some reason is holding back. I want you to remember in prayer her and her sister, a girl of better disposition, but also still halting between accepting and rejecting Christ. To my wishes and requests she yields so sweetly, and has never shown toward me the "bichi" she shows at other

times. How carefully I must walk before these girls! I don't want to win their love to me just for the sake of that love but that I may show them Jesus—that in me they may see Jesus.

I spoke of the devoted love of the Chinese women; seems to me that can be expressed in no better way than to say that they have a dog-like faithfulness and devotion to the one they love.

In answer to what you said about supporting a Bible woman. All we have on the field just now and all who are anything like ready to take up the work are supported by some individual or society. I wonder if your society would not like just as well to support a school that is, to pay all over what the pupils' tuition amounts to, which is needed to run a school. We have such a school at a little out-station called Kadine. Thirty dollars a year will be what is necessary. This school is taught in an upstairs room of a chapel that was given by a Mrs. Burns, of Alabama. The teacher has just recently joined the church. The little town is a very literary one and hence a very difficult place to get Christianity started. The little church and school, however, seem to be getting hold on the people. After all, I've already seen enough to know that China's salvation just as America's is in her Christian schools. A Christian school touches for real lasting good and stronger Christian forces, more lives than a Bible woman could possibly do. The teacher takes the young lives and by daily, hourly contact molds and shapes them for Christ and His service. Many of the Bible woman's converts are ignorant or old and while we rejoice that a soul is won, yet that soul cannot lead as many others into the kingdom as the young person trained for service can. Your society could make no better investment of its money than to give it to the support of a school. From Shanghai to Kadine and return is a day's trip, we go a part of the way on the train, then take one of the little Chinese boats up (or down) a stream for about three hours. I have written all this while Misses Kelley and Tucker were talking in the room, sometimes directing their conversation to me so I fear I haven't said what I meant to.

I can't write more now, for I've promised to take some of the school girls out for a walk in a little while.

Write as often as you can.

Dearest love,

PEARLE JOHNSON.

Dear Miss Traylor:

Miss Johnson told me that you like a Chinese girl to communicate with you. I shall be very glad if you will communicate with me, but I hope you will not laugh at my poor English.

I am a native of Shanghai, my home is in the city. I have no parents, only a grandfather and two little brothers. Sorry to say that they are not Christians.

I think Miss Johnson had told you something about our school here. Therefore it is no use for me to tell again.

Hope you will tell me something in your home. I will be very glad to hear.

Yours sincerely,

YOU KYA SING.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as you know that your labor is not in vain in the Lord."—1 Cor. 15:58.

"Say not, 'Twas all in vain,
The anguish and the darkness and the strife;
Love, thrown upon the waters comes again
In quenchless yearnings for a nobler life."
—Shipton.

Do right and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more; a blessed spirit, for it is the spirit of God Himself, whose life is the blessedness of giving. Love and God will pay you with the capacity of more love; for love is heaven—love of God within you.

UNION UNIVERSITY.

There are many of your readers who are personal friends of mine, and who will read with interest any notes on the progress of Union University. The university has just closed a very prosperous year. Its gain in attendance over the preceding year was seventy-four per cent. The following schools made gains over previous years of from six to 142 per cent: English, French, mathematics, Greek, Bible, music, history, Latin and expression; while the philosophy, natural science, Spanish and pedagogy classes suffered a loss, though the present summer term, which followed immediately the close of the scholastic year 1915-16, is being attended by over 200, nearly all of whom are teachers.

The graduating class numbered eight, one of them receiving the degree of A. M., Dr. H. E. Watters, who has already moved to Marshall, Texas, on a salary of \$3,000. Texas has made a great gain in securing this talented school man to take the leadership in building up their new Baptist school.

Union University conferred the honorary degree of D. D. upon four: Rev. J. R. Hobbs, Jonesboro, Ark.; Rev. Austin Crouch, Murfreesboro, Tenn.; Rev. E. L. Atwood, Brownsville, Tenn.; Rev. J. L. Dance, Knoxville, Tenn.

A strong faculty has been provided for the college courses of study and music conservatory, business college and expression and oratory, consisting of twelve men and five

women. Rev. J. F. Hailey, who is known to many Mississippi people, will teach expression and oratory in Union University.

A large edition of the July-August Bulletin will be out in the next week or two. Anyone who is interested, with the view of coming as a student, or sending, or contributing, if he will apply, will receive one of these bulletins.

There were fifty-eight ministerial students enrolled this year; and about sixty churches had pastors from Union University.

G. M. SAVAGE.

FROM WINNFELD, LA.

It may be of some interest to your readers to know that we have just closed our annual meeting here. It lasted three weeks. By vote of the church the pastor did all the preaching. Rev. C. A. Westbrook, pastor of the First Baptist church, Nacogdoches, Texas, led the singing for us for eleven days. He is a fine singer as well as preacher and is very much in demand for both lines of gospel work.

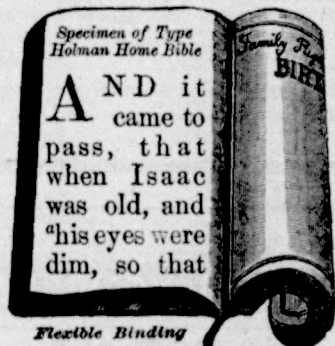
We had ninety-one accessions to the church during the meeting—fifty-seven for baptism and thirty-four by letter.

We begin our Bible Institute for preachers and Sunday School and B. Y. P. U. workers today, the first of the kind ever held in these parts of the vineyard.

Fraternally,
L. D. POSEY,
Pastor.

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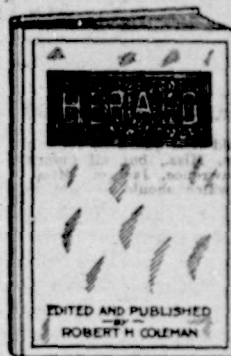
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HOW TO SCREEN.

Much of the screening that is done is ineffective. An idea prevails among many people that screening of doors and windows of a residence gives all necessary protection so far as this particular measure is concerned, against flies and mosquitoes. The door is screened often with a crack at the bottom which admits flies and mosquitoes freely, or in time it becomes punctured with holes, through which they gain access to the home. In a sense, this kind of screening causes the inmates of the home to live with a feeling of false security. In other words, whenever screening is done in a careless manner, whether it be a home or a restaurant or a hotel, it permits flies and mosquitoes to enter, and when these disease-carrying insects once gain admittance this kind of screening prevents them from escaping from the house; in other words, it serves as a "trap" instead of a protection.

During the summer months it is desirable to have a portion or all of the porch screened, as it is usually the custom for all people to sit on the porch in the evening during the summer months. As malaria is spread by a certain kind of mosquito which usually bites only at night, it is necessary to use special precautions be-

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tween dusk and sunrise.

Likewise, all restaurants, hotels and meat markets should be screened carefully, in order to protect food against the disease spreading house

fly.

Sunday School Lesson

BY A. J. AVEN, LL. D.

PAUL AT ATHENS.

Acts 17:22-24.

Introduction.

"Paul was able to adapt himself to all conditions and to all classes of people. He had the same zeal for extending Christ's kingdom while he was in Athens as when he was in the wild regions of Galatia. He could speak to the rude Jews and pagans in Asia Minor about Jesus and the resurrection, and also to the cultured philosophers of Athens. Athens was one of the three greatest cities of ancient times. Jerusalem was the center of the worship of Jehovah. Rome represented political power as the capital of the world. Athens was the seat of culture. Art, architecture, music and literature flourished here as in no other part of the world. Athens was an influential city when Paul labored there. He did not refrain from doing the work for which he was commissioned and equipped. Neither the refinement of Athens nor its idolatry kept him from declaring the gospel of the risen Christ. The passage that constitutes our lesson today is most interesting and important. It shows Paul's character and ability from a new angle, and it shows the attitude of worldly wise men toward the gospel."

Lesson Teachings.

The Religious Heathen.—"Too superstitious" or rather "too religious," as the original would indicate (deisidaimonesterous, Greek, and as scholars put it in Latin, religiosiores) but as Dr. Broadus translates it, "Very much given to the worship of divinities." The word religion in its root idea carries with it the idea, "The reverence for God, or the fear of God." The word has also the idea of "to bind." Now extending the idea, anything that binds together a group of men who have a reverence for God, or who fear God, is called a religion. Now this is just what was the matter with the Athenians. They were too much bound up in the fear of their gods, as Paul found them. It is just this tight knot which holds fast bound the heathen, the Catholics, and too often among our own people in the form of "church-anity" believe with all my heart in church loyalty, but when we become so loyal to the church as to forget that it is not the church that saves men, but that nothing but the blood of Jesus can do this, we become too religious and have too little of Christ.

Text, the Unknown God.—Paul was now among, not the people of his own nationality, but among the people noted for their culture and power in every phase of intellectual activities. Paul was a past grand master in utilizing situations. "Whom, therefore, ye ignorantly worship, Him declare I unto you." Note the boldness of the apostle in this statement. The law of the city condemned to death any one who should introduce a foreign deity. So the tactfulness of Paul on this occasion was but in accordance with

his wisdom on other occasions. He did not bring to them a new god, but revealed to them the truth about the unknown God. He was now among philosophers who not being able to account for all the phenomena they saw, had decided that there was an "unknown God" who was doing things. What these philosophers were guessing at, Paul boldly declared unto them, so he was not bringing a new god to them, but was just revealing to them who their "unknown God" was. Paul shows, in this, great skill. Had he been talking merely to Jews, he would have "reasoned with them out of the Scriptures," but as he was talking to philosophers of a high order, he confined himself to a course consistent with their methods.

The Sermon.—The apostle, in reference to the divine dispensations, skillfully speaks of God's forbearance in the past. God winked at the times of ignorance. To be more accurate, God "overlooked" those times of ignorance. It had all along been the wish of God that men should seek after Him. And it was known to those very philosophers how Socrates had sought after God, but had not definitely found Him. The apostle speaks of the dispensation now of grace. The time has come that ignorance is no longer excusable, and all are commanded to repent. The past longings of the human soul find answer in Jesus Christ. All the questions of other religions find answer in Christ. Other religions cannot dispel the darkness of the soul's gropings, which unsolved brings sure death, but elucidation burst in upon the soul when Christ is let in. But Paul was no trimmer. God has appointed a day in which He will judge the world. So the speaker would have them understand that forbearance and grace will not dispose of the dispensation of judgment. But the Man by whom the world is to be judged of righteousness is none other than the Christ Himself. So the time has come when every man shall be held responsible and shall have to give an account of his life, in the light of perfect righteousness, in the judgment from whom nothing is hidden.

The Effect of the Sermon.—"It is one test of a real gospel that it can overleap all barriers placed between man and man, and find its way into that innermost heart's core which makes the whole world kin. Already in this one book we have seen it dealing with the Jew and with the Gentile; we have seen it in Palestine, in Asia Minor, in Europe. Everywhere it has found some hearts into which it entered as a healing balm, some lives which it penetrated with transforming power. Now we are to see it at Athens. The effect of the preaching here was threefold. First, it provoked ridicule. To the epicureans who believed that with this life ends all life, the idea of a resurrection was folly. In the second place, some were effected with the spirit of procrastination. This is one of Satan's most deadly

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weapons. It is so fascinating to the young and yet results in the irresponsible heart of the old age. But even in Athens there were some in the third place who clave unto him. Yes, some had faith. Paul's preaching had fruit even in Athens.

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SIXTIETH ANNIVERSARY.

Very few people are accorded the privilege of living sixty years, yet we have in Raymond a couple who recently celebrated their sixtieth anniversary. Think of a man and wife living long enough to witness the sixtieth year of their married life! It is nothing short of marvelous.

Capt. W. T. Ratliff and his excellent wife are the ones who accomplished this extraordinary, this wonderful blessing, for indeed it is a great blessing. Any couple should feel blessed above the ordinary who have lived together, husband and wife, sixty years. And they are about the youngest eighty-year-old couple we know of anywhere. Sunday they celebrated their anniversary surrounded by children, grandchildren and great-grandchildren. It is remarkable couple. They have had, except the trials that the civil war brought on an unbroken life of happiness, prosperity and usefulness, and have made the world happier, brighter and better by living in it.

Following are the names of those present at the family reunion, several members being absent:

Dr. and Mrs. B. D. Gray, Miss Mary Gray, Mr. B. D. Gray, Jr., Dr. and Mrs. E. D. Crawford, Caroline, James and Francis Crawford, children, grandchildren and great-grandchildren from Atlanta, Ga.

Mr. and Mrs. P. C. Ratliff, Miss Alma Ratliff, Mrs. John B. Cox and John Cox, Jr., of Birmingham, Ala., children, grandchildren and great-grandson.

Mr. and Mrs. Clifton Ratliff and Blanche Davis Ratliff, of Oklahoma City, Okla., children and granddaughter.

Mr. W. D. Ratliff, of Jackson, Misses Mary and Jeanette Ratliff and Hon. P. D. Ratliff, of Raymond, sons and daughters.

Dr. and Mrs. W. E. Noblin, John Darrington Noblin and William E. Noblin, Jr., of Yazoo City, and Mr. William Thornton, of Jackson, relatives, and Mr. Z. Wardlaw, of Utica, a brother-in-law of Mrs. Ratliff.

Captain and Mrs. Ratliff have the congratulations and best wishes of a world of admiring friends, who wish them many more years of usefulness and happiness.

BEAUTIFUL BAPTISMAL SERVICE

This afternoon (June 18th), by the banks and on the long steel bridge of the beautiful Tangipahoa river, a great crowd assembled to witness the ordinance of baptism administered, after the apostolic pattern, to fifteen happy souls, who had in the meeting just closed asked for a place in the membership of the Osyka Baptist church. The scene was impressive. A visible gospel was set forth in figure of the death, burial and resurrection of our Lord.

Schools and Colleges

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Prof. David E. Guyton, who is at the head of our college department of history, is a graduate of the University of Mississippi and an M. A. from Columbia University, N. Y.

Prof. Perrin H. Lowrey, our professor of English Literature, has recognition as a writer throughout the country. His poems are accepted and paid for every week by such publications as McClure's Magazine, Collier's Weekly, The Ladies Home Journal, Judge, etc. Four years' college course in Literature.

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The meeting continued for nine days. The preaching by Dr. H. M. King, of Jackson, was heart-searching and soul-convincing. Congregations kept increasing to the last—twenty-eight in all added to the church. Brother King endeared himself to the Osyka people. We are hopeful.

I. H. ANDING.

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J. M. STARKE, Montgomery, Ala. Session opens Sept. 12.

LYTHEVILLE, ARK.

Evangelist Thomas S. Potts, D. D., of Memphis, has closed a good meeting at Lytheville, Ark., Rev. L. D. Summers, pastor.

The meeting resulted in thirty-four additions to the church; nearly all adults and most of them for baptism. The meeting was considered one of the best in the history of the church.

The rains and storms greatly interfered with the work, and then the pastor had just two weeks before closed a meeting in which it seemed all the available lost had been reached; yet the thirty-four others were added and still others converted who will unite later.

The pastor, Rev. L. D. Summers, has in the two years and a half of his ministry practically doubled his membership and built a new house of worship at a cost of \$20,000.00.

BROTHER T. H. GAULT.

Brother T. H. Gault was born in South Carolina, July 27, 1839; died December 31, 1915. In his death the church sustains a great loss. He had been a member of the Baptist church forty years, a deacon twenty-five years. Though he will be with us no more in his life, he still lives in memory of all those about him. He was a good citizen, a faithful and efficient member of the church, generous in his contributions to every worthy cause. A FRIEND.

THE MEETING AT VICKSBURG.

We recently had a good meeting at Bomar avenue church in Vicksburg. The meeting ran a little over two weeks. There were twenty additions to the church. The congregation were large for Vicksburg. The house was full nearly every night, often having to place fifty or sixty chairs in the aisles.

A quartet consisting of Messrs. Peoples, Peoples, McHuffy and Hudson led the singing to the joy and delight of all who attended the meeting. They also greatly assisted in the meeting by doing personal work. We had a service each day at noon at the railroad shops where often we preached to as many as 250 men.

Rev. J. M. Metts is the popular pastor of Bomar avenue church. While he is yet a student at Mississippi College, he is doing a fine work. His people love him, and he is held in high esteem by all who know him in the city.

We are at present in a meeting at Pickens, where Rev. E. T. Mobberly is the pastor. Yesterday the church here decided to move up to half time for next year.

We have just finished raising \$1,500 to be used in building a pastor's home. The plan is for another nearby church to give the pastor two Sundays, and thus form a good field.

Fraternally,

J. P. HARRINGTON.

THE NEW PASTOR AT COLDWATER.

By W. A. McComb.

Pastor Smock has just reached Coldwater from Alabama and began his work on the first Sunday in July. He is a charming Christian spirit and

Federal Inquiry or Railroad Strike?

Faced by demands from the conductors, engineers, firemen and brakemen that would impose on the country an additional burden in transportation costs of \$100,000,000 a year, the railroads propose that this wage problem be settled by reference to an impartial Federal tribunal.

With these employees, whose efficient service is acknowledged, the railroads have no differences that could not be considered fairly and decided justly by such a public body.

Railroads Urge Public Inquiry and Arbitration

The formal proposal of the railroads to the employees for the settlement of the controversy is as follows:

"Our conferences have demonstrated that we cannot harmonize our differences of opinion and that eventually the matters in controversy must be passed upon by other and disinterested agencies. Therefore, we propose that your proposals and the proposition of the railroads be disposed of by one or the other of the following methods:

1. Preferably by submission to the Interstate Commerce Commission, the only tribunal which, by reason of its accumulated information bearing on railway conditions and its control of the revenue of the railways, is in a position to consider and protect the rights and equities of all the interests affected, and to provide additional revenue necessary to meet the added cost of operation in case your proposals are found by the Commission to be just and reasonable; or, in the event the Interstate Commerce Commission cannot, under existing laws, act in the premises, that we jointly request Congress to take such action as may be necessary to enable the Commission to consider and promptly dispose of the questions involved; or
2. By arbitration in accordance with the provisions of the Federal law (The Newlands Act).

Leaders Refuse Offer and Take Strike Vote

Leaders of the train service brotherhoods, at the joint conference held in New York, June 1-15, refused the offer of the railroads to submit the issue to arbitration or Federal review, and the employees are now voting on the question whether authority shall be given these leaders to declare a nation-wide strike.

The Interstate Commerce Commission is proposed by the railroads as the public body to which this issue ought to be referred for these reasons:

No other body with such an intimate knowledge of railroad conditions has such an unquestioned position in the public confidence.

The rates the railroads may charge the public for transportation are now largely fixed by this Government board. Out of every dollar received by the railroads from the public nearly one-half is paid directly to the employees as

wages; and the money to pay increased wages can come from no other source than the rates paid by the public.

The Interstate Commerce Commission, with its control over rates, is in a position to make a complete investigation and render such decision as would protect the interests of the railroad employees, the owners of the railroads, and the public.

A Question For the Public to Decide

The railroads feel that they have no right to grant a wage preferment of \$100,000,000 a year to these employees, now highly paid and constituting only one-fifth of all the employees, without a clear mandate from a public tribunal that shall determine the merits of the case after a review of all the facts.

The single issue before the country is whether this controversy is to be settled by an impartial Government inquiry or by industrial warfare.

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his people are justly thankful for him. He has the pastor heart and I predict for this union blessed fruits. He is a beautiful singer and reads the Scriptures with the spirit and with the understanding. I was told that his first sermon was a soulful one.

The only apprehension I have is that some of the large churches will lay hands on him for heavier work in larger and more demanding fields of labor, for which he is eminently qualified and absolutely capable.

Coldwater has many charming spirits and Brother Smock feels equally thankful that the Lord has led him to this splendid church of

great possibilities. We welcome him to our State.
Memphis, Tenn.

Maria, a colored cook, was re-proved by her employer for being an hour late in coming to cook breakfast.

"Law, Miss May, I couldn't git here any sooner case I went to de weddin' las' night. It was de gorgeous weddin'; fairly splendiferous."

"Who married last night?"
"Calline Beasley, and you oughter seed her long trail and her satin dress and white slippers and orange blossoms and de lace and her ring. And dat supper! Good land! We-

uns et and et and de bride danced in all her fine close and we had de swellest time. It was plumb three o'clock before we got home."

"Who was the bridegroom, Maria?"

"De groom? Law, Miss May, dat good-fur-nothin', wall-eyed, low-lifed nigger ain't never showed up yit."

A little boy only six years old was boasting that he worked in a blacksmith shop.

"What do you do there?" he was asked. "Do you shoe horses?"

"No, sir!" he answered, promptly. "I shoo files."

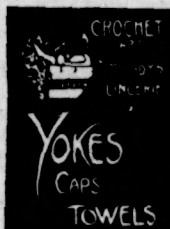
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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

J. B. SWEANEY.

Brother J. B. Sweaney, senior deacon of Durant Baptist church, Durant, Miss., was suddenly called to his reward on Thursday afternoon, June 22nd.

Seventy years and two months measured the span of his earthly life and a long and useful life it was. In many respects his life is to be emulated. As a citizen he was a decided asset to his community. His industry, thrift and economy with his progressive ideas made him a living object lesson for good to his neighbors. As a farmer and business man he was honest with his fellows, and was a success. He subscribed to the right sort of citizenship. At elections he voted conscientiously. He was always and openly on the side of law and order. Nothing he deplored more than lawlessness. He possessed that community pride which made him a substantial supporter of his home church and school. At times the burden of both largely fell on his shoulders. He believed in Christian education. This he showed in the educational provisions he made for his own children and for others.

But his life as a Christian and church member is to be emulated most. As a young man he gave his heart to God. He was one of the charter members of Bowlin Baptist church, Attala county; was made one of its first deacons. For thirty-five years he served this church faithfully as deacon. After coming to Durant he united with the church here where he was an active and loyal member and deacon until his death. He backed his church up both with his life and with his means. In his benevolence he was unostentatious but could always be counted on to do his part and gladly when the call of his church came. He was one of the few laymen in Mississippi who recently gave liberally to the liquidation of the debt on the Foreign Mission Board. He was a strict Baptist and a firm supporter of all denominational enterprises. When there was a service at his church he was there, if he was in town and well. He was a regular prayer meeting and Sunday School going Christian. No one could be missed in our church more than he.

He leaves four children, several grand children and a host of loved ones and friends to mourn his departure. But present with our grief is the joy of the thought, that he lived such an exemplary life and that he is now at rest, with his Savior whom he loved and whom he longed to meet.

HIS PASTOR.

Ethel used to play a good deal in Sunday School, but one day she had been so good that the teacher said in praise:

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"Yeth'm," responded Ethel, "I couldn't help it. I dot a stiff neck."

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This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

Prices: Limp Cloth: \$15 per 100, parcel post 50c; \$2.25 per dozen, postage 15c; single copy 25c postpaid. Cloth Board: \$25 per 100, parcel post 60c; \$3.50 per doz., postage 20c; single copy 35c postpaid.

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NEWS IN THE CIRCLE

MARTIN BALL

Pastor-Evangelist Jas. B. Leavell is now in a large meeting in Rome, Ga. All the seven Baptist churches in Rome will co-operate. The meeting will be held in the city auditorium.

Pastor C. L. Hammack, of Elkton, Ky., has resigned the pastorate at Elkton. He has had a successful pastorate of two years. He goes to Mulberry, Fla., and begins work on July first.

Dr. R. C. Buckner, superintendent of the Buckner Orphans' Home, Dallas, Texas, has been a constant reader of the Western Recorder for seventy years. That will be hard to beat.

Dr. O. L. Halley, for a short while president of Wayland College, Texas, has resigned and the college has selected Rev. R. E. L. Farman, president. Dr. Halley enters the pastorate again.

Pastor Fleetwood Ball is in a great meeting at Lexington, Tenn. He is assisted by Evangelist Montgomery, and his son, Paul. Fifteen had joined at the close of the first week—some notable conversions.

Prof. H. E. Watters, of Union University, Jackson, Tenn., has accepted a position in Marshall College, Marshall, Texas. For a number of years he was president of Hall-Moody College, Martin, Tenn.

Rev. J. W. Mayfield, of Mart, Tex., has just closed a fine meeting at Golfwaite. There were forty-five additions—twenty by baptism, and the church wonderfully revived. These Mayfields are men of power in the kingdom.

Pastor W. R. Cooper, of Sumner, has just closed a fine meeting in his church. The pastor did the preaching. The music was led by Robert Cooper, of Aberdeen. There were nine additions—seven for baptism.

Whiskey advocates in Arkansas are working hard to secure the repeal of the State-wide prohibition laws passed by the last Legislature. They have more than 10,000 petitioners to refer the matter to the people. They are always on the job.

One of the oldest and best ministers of Tennessee departed for his heavenly home last week. Dr. W. G. Inman, of Nashville, has been a great spiritual force in West Tennessee. For some years he has been preparing a history of West Tennessee.

Pastor J. P. White had the assistance of Rev. W. R. Cooper, of Sumner, in a meeting at Webb. Robert Cooper conducted the music for the third time. There were fifteen additions—twelve for baptism. Brother White is one of our best men and pastors.

That was a fine meeting at Rose-dale in which Evangelist T. O. Reese assisted Pastor Eddleman. There were fourteen additions—twelve for baptism. A debt of \$80.75 paid, \$100 raised to paint the meeting house, \$225 given to the Home Board

and an orphan was sent to the home, with expenses guaranteed. Strong sentiment created for law enforcement, especially to the Sunday laws. A complete victory.

Pastors, who live on small salaries, often do much that makes it hard for them. An example in point: Pastor W. E. Fendley, of Geneva, Ala., has been supporting a native helper and a Bible woman on the foreign field for several years. His salary was small and it amounted to quite a sacrifice.

The papers are full of the episode that occurred in Asheville—the women speaking. Drs. Gambrell and Moody take the affirmative, the others the negative. Paul's restrictions are to women speaking in churches. Does it use the expression, "mixed assemblies?" The Southern Convention is not a church.

We are grateful to Dr. J. T. Holt, of Florida, for many kind words, so lovingly said about us and our son. We have ardently loved and appreciated Dr. Holt since our seminary days in Greenville, S. C. When he meets the Master he will have many sheaves to lay at His feet. The Lord spare his useful life many years.

The Baptist Courier came out last week with a Summer Assembly number, presenting the pictures of the speakers and the program. It has thirty-two pages of interesting matter. The assembly is held at Greenville, S. C. Many students will have an opportunity to visit the schools that graduated them.

The First church, Greenville, S. C., Dr. C. W. Quick, pastor, has elected a "social service worker." She will have three phases of work—Sunday School visitation, local church missionary work, relief and district nurse work. Miss Hester Avant has been chosen to fill the office.

Pastor W. J. Epting, Whitewright, Texas, closes his fifth year as pastor. The debt on the church has been paid and an addition made to the building and \$4,800 paid annually to denominational interests; ninety-eight present at the last prayer meeting; a large class completed the first book in teacher training; quite an addition to the membership. The Lord is blessing the labors of these old Mississippians in their labors.

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Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friends. It is worth its weight in gold." Tetterine quickly relieves skin diseases, including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

The small son of a devout woman had always lived in the country. For the first time he visited relatives in a large town and was taken to a moving picture show.

"How did you like it, son?" asked the mother, when the boy returned.

"Liked it fine. It was great. Why, ma, if you went to a movin' picture show you'd never want to go to prayer meetin' as long as you lived."

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B. Y. P. U. & S. S. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to G. S. Dobbins, New Albany, Miss.

A-1 SCHOOLS IN MISSISSIPPI.

Charleston—W. G. Jones, superintendent.
 Collins—R. F. Bass, superintendent.
 Columbia—N. R. Drummond, superintendent.
 Pontotoc—Rev. T. L. Holcomb, pastor.
 Durant—J. E. Sweaney, superintendent.
 First Baptist S. S., Brookhaven — P. Z. Jones, superintendent.
 Holly Springs—Dr. Ira B. Seale, superintendent.
 Mt. Olive—M. C. Ferguson, superintendent.
 First Baptist S. S., Hattiesburg — W. L. Pack, superintendent.
 Hernando—Rev. H. C. Boone, pastor.
 First Baptist S. S., Indianola—Rev. H. L. Martin, pastor.
 First Baptist S. S., Winona—Harry L. Watts, superintendent.
 Oxford—Christopher Longest, superintendent.
 Rolling Fork—J. D. Thixton, superintendent.
Gold Sealers in Mississippi.
 N. R. Drummond, Columbia.
 Mrs. J. B. House, Indianola.
 Pontotoc — Mrs. Ada K. Brown.
 Kate Brown, Minnie Brown, Sadie Lee Crausby, Mrs. R. B. Patterson, Mrs. J. M. Pritchard, Sue Souter.
 Maud Darrington, Yazoo City.

MAKING THE MOST OF THE ENCAMPMENTS.

The encampment idea has fixed itself in the minds of Mississippi Sunday School and B. Y. P. U. workers, and each year sees an advance over the last in point of attendance as well as of value to those who attend. This month at Blue Mountain and at Hattiesburg plans have been made looking to a great week's work at each of these Baptist centers. The B. Y. P. U. or Sunday School that fails to send representatives to one or both of these meetings will suffer serious loss in inspiration and efficiency. Especially should the officers of these two great departments of our work make the most earnest efforts to attend.

The spiritual life obeys well-defined laws no less than the physical life. Overwork, an unbalanced diet, monotonous employment always result physically in a depleted state of health if these conditions persist long enough. The physician's prescription seldom varies in such cases—rest, change, a nutritious diet, a good tonic.

In like fashion the spiritual life becomes run down, anemic. From week to week the vital forces of the earnest, dependable, conscientious workers in the church are subjected to a draining process of giving—giving in time, in thought, in intercession, in planning, in new ideas, in sympathy, in patience. To it all there attaches a degree of monotony that is inevitable. Sooner or later these workers find themselves dropping into a rut, the fine fire of enthusiasm burns low, the good becomes the enemy of the best.

The remedy is apparent — rest, change, spiritual nutrition, the tonic of contact with kindred spirits. The results are certain and far-reaching. There is an inflow of new ideas, a relaxation from the strain of giving out in the delightful sensation of taking in. The horizon is broadened, the vision enlarged, and one comes to feel as the Master did on one occasion, "I have meat to eat that ye know not of."

To some the word "vacation" brings the vision of fishing line and rod, of a camping trip, of a visit to some resort, of a whirl of amusement seeking. As thousands each summer return to testify, this sort of vacation almost always serves a disappointment to earnest-minded people.

The encampment idea provides for the physical recreation, the rest and change from bodily employment, and at the same time furnishes food for the mind and soul. The rest is twofold, and is therefore of double value looked at from a purely personal or selfish standpoint. At the same time there are laid up stores for future use in that work which affords to a child of God the highest of all satisfaction.

Look over the programs, see what a rich feast has been provided, and make up your mind not only to go, but to get the most out of it.

"PREPAREDNESS—THE JUNIOR B. Y. P. U."

Under this suggestive head, Miss Lucile Hudgins writes in the Senior Quarterly for July-September. It is an article worthy of the most careful attention. All too little thought is given to the work of the Juniors by the Senior members, and as a consequence there is a serious leak just at the point where it means the greatest loss.

In almost every instance where there is material enough for a Senior Union to exist, there is material enough for a Junior Union to thrive. It is easier to gather young people between the ages of 12 and 16 than older ones, and easier to hold them if proper methods are used. Only the short-sighted self-interest of the Senior leaders, or their ignorance of the possibilities of such work, can be responsible for the general neglect at this point.

This writer has found that the plan of the Sunbeam Band fails with boys and girls over 12. One by one they drop out of the Sunbeam work as they reach this age, and unless there is some organization that will appeal to their love of leadership and achievement they will be lost to the training service for from two to four years of the most valuable time of their lives—indeed, perhaps lost to this form of service entirely. It is suicidal for a Senior Union, which in the nature of the case proposes to train its workers and send them out, to pay no attention to the Juniors who in a few years will have to be depended on for recruits.

For best results in the Junior work it is necessary to have a competent

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adult leader, who knows how to handle children, and who understands the purposes of B. Y. P. U. organization. But the mistake has all too often been made of not tying on the Junior department to the Senior. Granting that there is a Junior organization, with its leader and group captains, at the close of each quarter there should be selected from each group of the Senior Union a member who will serve as Senior leader of a Junior group. These

leaders should be changed frequently so as not to deprive the Senior Union of their work, and also to give to others this splendid training in leadership.

Let this policy be pursued for two or three years and the consequence will be, without loss at any point, a steady gain in members, a trained Senior constituency, and a permanency that will count beyond estimation in all that the B. Y. P. U. stands for.

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The Convention Normal Course

Book 1. "The New Convention Normal Manual" (Spilman, Leavell, Burroughs); cloth, 50 cents; paper, 35 cents.

Book 2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.

Book 3. "Talks With the Training Class" (Slattery); 50 cents.

Book 4. "The Seven Laws of Teaching" (Gregory); 50 cents.

Book 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.

Book 6. "What Baptists Believe" (Wallace), or "Doctrines of Our Faith" (Dargan); cloth, 50 cents, paper, 35 cents.

"Doctrinal Outlines," 25 cents, is prepared as a guide for those undertaking to teach either of these books.

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PORT GIBSON.

It has been almost six months since I began my work on this field. We were cordially received when we came here, and have been treated with the greatest kindness since.

There are several things that have made it hard for Baptists in this part of the State, especially in this town. We are greatly out-numbered by other denominations. Then there are two denominational schools located here—Methodist and Presbyterian—while we Baptists have none. These people are educating our Baptist boys and girls, often winning them to their own faith.

If Mississippi Baptists could see their way clear to accept and operate the school at Natchez, that has been offered us, it would help the cause very much. We need to create a Baptist atmosphere, in which to grow stalwart Baptists. Should the denomination see fit to undertake to operate this school, I am ready to make the first contribution to its support.

There have been some valuable accessions to the church here during the past year. Things are looking better than they have for sometime past. There are some as loyal souls here as it has ever been my pleasure to work with. They have done nobly for home and foreign missions this year. Our W. M. U. is a "live wire." We have a mission study class that has been an inspiration to the pastor, who is the teacher. Our Sunday School has done good work all the year. The "faithful" ones have stood loyally by us in the prayer meeting. We are praying earnestly for the salvation of souls, and the Lord is blessing our people. Last Sunday evening at the close of the sermon, three bright young people united with the church by experience, and were baptized on Wednesday evening following. We are hoping for others soon. We have secured the services of Brother Harry Leland Martin for a meeting in October.

Fellowship.

This church is located at Lorman, twelve miles by rail, from Port Gibson. The membership is small, but their loyalty is the joy of their pastor's heart. We expect to begin our meeting the first Sunday in August, with Brother Tinnin, of Natchez, to do the preaching.

Rodney.

This church is located in the town of Rodney near the Father of Waters. Its membership is also small, and scattered. But those within reach are the salt of the earth. We begin our meeting there the fifth Sunday in July. The pastor was asked to do the preaching.

May the blessings of God be upon The Record force, and upon the Baptist hosts throughout the land.

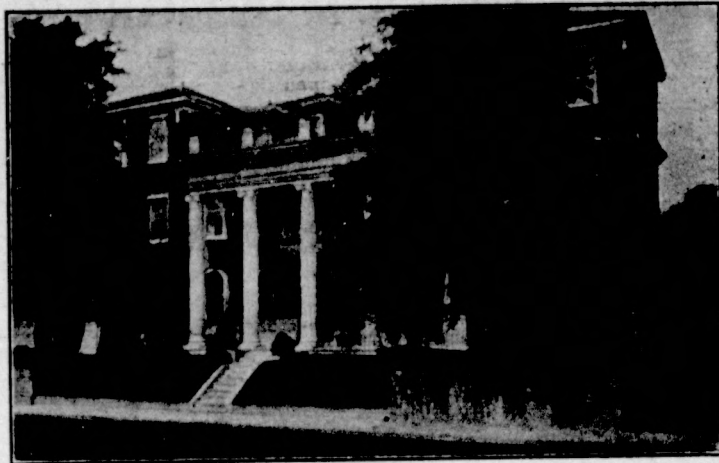
D. W. McLEOD.

A Welsh registrar of marriages tells the story of a very self-possessed bride-groom, a builder by trade, who, in answer to the question as to the length of residence, said icily:

"Fifty feet by thirty, sir."

Willie—"Paw, what is diplomacy?"

Paw—"Diplomacy is using soft soap on a man when you want to clean him up, my son."—Cincinnati Enquirer.



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The Ravages of the Tsetse, Africa's Most Dreaded Pest

A traveler had talked interestingly to a party of friends relative to the Tsetse fly, commonly found in the interior of Africa. In conclusion he was saying, "and invariably their bite results in 'sleeping sickness,' a malady from which no unfortunate has ever recovered."

In answer to inquiries, the entertainer told of how during certain seasons the natives collected a plant with which they would rub their bodies as a precaution against the ravages of this deadly insect.

"'Tis odd," he added, "the absolute reliance these black men place in their remedy, as they often go for an entire week without applying a fresh supply to their bodies, and

through its use only the most unscrupulous fall victim to this loathsome disease."

At the conclusion of this narrative an African idea had entered into American commerce. Right then one listener sought information relative to this wonderful plant, and the result of this research was the development of Sweet Dreams, and Sweet Dreams is the most satisfactory article that has ever been offered for the purpose of keeping mosquitoes away. Through its merit, Sweet Dreams won instant favor, and now it has become the one standard mosquito remedy everywhere.

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